All things under Heaven derive their being from Tao in the form of Existence; Tao in the form of Existence sprang from Tao in the form of Non-Existence.

—*Tao Te King*

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LEARNERS AND TEACHERS

IN the great scheme of manifested existence, no individual expression of life or consciousness can ever be wholly "independent," since the entirety of universal life is made up of endless degrees of differences, and these differences, bringing about separation, all depend upon one another for their relative reality and being. Harmony may be thought of as the balanced composition of these differences, without their obliteration, while cycles represent the accommodation of differences to the eternal law of motion, now expressed in rhythmic change.

This is the universe of beings, the vast manifold of experience, conceived of as a spectacle as it is presented to our consciousness. The study of its unfolding provides our instruction in knowledge of universal processes, which includes representation of the operation of Karma, distinctively exhibited in certain prevailing modes that come to be known to us as the laws of nature, visible and invisible. Among the lessons to be discerned is the foundation of justice and ethics in the invariable interdependence of all life. What is the rule of equilibrium in the world of objective form becomes the principle of moral obligation, the definer of duty, the law of inner becoming for the beings in the world of self-consciousness.

The power to think of oneself in terms of differing identities is, it seems clear, the source of both confining illusion and release from limiting conditions. It is the godlike power. It makes man both creator and destroyer. It generates both form and cycles and also transforms them into their assimilated resolution as meaning on a higher plane. As an active power, it is the source and container of all cre-

ations, and within the term of a cycle of activity it is contained by these creations, which also become channels for expression of the creative power. The forms of life take on the similitude of the power which uses them, and so, through the presence of that power, are raised to a higher level of beinghood and potency. Thus, mingling with one another, selves are continually enriched by greater knowledge of the potentialities in each, the result being a common growth in self-knowledge, this growth having its measure in the field and cycle affording the experience of differentiation for all the intelligences involved.

What is a man? Who is the *real* man? He is the being in whom, at some golden moment, will dawn the realization that he is indeed the maker of destiny, the artificer of experience, the endurer of time, the builder of houses of life—indeed the grower and outgrower of all these living things.

And before that moment—what is he? What is a seed? Is a seed what it visibly is or what it may become? What factor of time should enter into its proper definition? What element of history? What invisibles support the visibles and give the latter being and reality? Is the night part of the day? Is a man in the grip of ignorance a man? Is chaos a part of cosmos? To speak of who man is may seem little more than a rehearsal of paradoxes, a parade of contradictions.

Human beings, when acting as human beings, do nothing else but define one another and themselves. They raise a monument, and it is a definition of man—or some men. They build a city, and it defines the needs of human beings of a certain time and place. They destroy an enemy, and they declare a fear, an anticipation of danger, a threat to their existence. So, in acting, they make definitions, and in observing they learn definitions from one another. There is nothing but the self and its vehicles. So, from one another, they learn either of the self or of the vehicles. To learn the difference between the self and its vehicles—this is the secret knowledge of the subtle-sighted; difficult to know, more difficult to recognize, although always there has been instruction in this mystery in the world.

Since men do learn from one another, all men are learner-teachers. There is no one unable to teach someone something. The wiser the man, the more he will learn from others, we may think; since what is wisdom if not the heightening of the capacity to learn? The wise man is one who knows beyond all doubt of the interdependence of all beings.

So all men are teacher-learners. Yet the words have distinctive meanings. Teaching and learning are not the same. Krishna told Arjuna that He, the Teacher, had no *need* to perform all the functions he was fulfilling—no need, one could say, save from his compassion for those who might learn from what he did. If, then, we are all teacher-learners, how do we distinguish between one who is a teacher and another who is a learner, since a difference does exist? There is the verse: "The light that falls upon them shines from thyself, O thou who wast Disciple, but art Teacher now."

Surely, the difference lies in principle, in the inner cause of what the individual feels and thinks and does. If he moves mainly from a feeling of need, of hoping to find help, and acts out of the twofold motive of this longing and the pressure of duty—which tells him what he *ought* to do—then he is still, in the special sense of the *Voice,* a learner who would find confirmation and reassurance, who seeks strengthened conviction as the means of transforming his as yet personal aspirations into unassailable certainty. And the teacher—what is he? He is one who, less and less, acts from the sense of obligation, and more and more by spontaneous inclination; who no longer seeks the security of "knowledge," perhaps because he has it, although often in some form other than words. He has no longer to be told by a teacher what to do, although he may take instruction of a sort for many lives to come. He is, so to say, in possession of his kingdom; his life is his own; and knowledge of the world and all its works will be added to him in the course of time.

TRIALS OF SOUL

We regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation.* Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two.

—H.P.B.

THE CLOSING CYCLE

THE theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahâtmâs, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahâtmâs will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H.P.B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sorts would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H.P.B. began to slacken her phe-

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NOTE.—The first section of this article was originally published by Mr. Judge in the *Path*, November, 1894, under the title "Will Master's Help Be Withdrawn in 1898 until 1975?" The second section appeared in *The Irish Theosophist*, January, 1895, as "The Closing Cycle." They were reprinted in this form in THEOSOPHY 46:300.

nomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guidance will be given. Many, however, in and out of the T. S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H.P.B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself.

In the November number* the "expiring Cycle" is referred to by Mr. Sinnett, and members are rightly warned not to be so absurd (though that is my word) as to think that after 1897 "some mysterious extinguisher will descend upon us."

Who is the person who gave out the concrete statement that 1897 was to be the close of a cycle when something would happen? It was H. P. Blavatsky. There is not the slightest doubt about it that she did say so, nor that she fully explained it to several persons. Nor is there any doubt at all that she said, as had been so long said from the year 1875, that 1897 would witness the shutting of a door. What door? Door to what? What was or is to end? Is the T. S. to end and close all the books?

Nothing is more plain than that H. P. Blavatsky said, on the direct authority of the Masters, that in the last twenty-five years of each century an effort is made by the Lodge and its agents with the West,

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*_The Irish Theosophist_, November 1894, p. 24.—Eds. THEOSOPHY.

and that it ceases in its direct and public form and influence with the twenty-fifth year. Those who believe her will believe this; those who think they know more about it than she did will invent other ideas suited to their fancies.

She explained, as will all those who are taught (as are many) by the same Masters, that were the public effort to go on any longer than that, a reaction would set in very similar to indigestion. Time must be given for assimilation, or the "dark shadow which follows all innovations" would crush the soul of man. The great public, the mass, must have time and also material. Time is ever. The matter has been furnished by the Masters in the work done by H. P. Blavatsky in her books, and what has grown out of those. She has said, the Masters have said, and I again assert it for the benefit of those who have any faith in me, that the Masters have told me that they helped her write the *Secret Doctrine* so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. No extinguisher will fall therefore on us. The T. S., as a whole, will not have the incessant care of the Masters in every part, but must grow up to maturity on what it has with the help to come from those few who are "chosen." H. P. Blavatsky has clearly pointed out in the *Key,* in her conclusion, that the plan is to keep the T. S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question. Thereby will be furnished the well-made tool with which to work again in grander scale, and without the fearful opposition she had without and within when she began this time. And in all this time of waiting the Master, "that great Initiate, whose single will upholds the entire movement," will have his mighty hand spread out wide behind the Society.

Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you. Those who have made the connection will have their own door open, but the public general door will be closed. That is the true relation of the "extinguisher" as given by H. P. Blavatsky and the Master. It seems very easy to understand.

"Many are called but few are chosen," because they would not allow it. The unchosen are those who have worked for themselves alone; those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money, and the ability to give good help to Masters' cause, long ago defined by them to be work for mankind and not for self, but have not used it thus. And sadly, too, some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed, they were inside the door, the lines faded out, and other names flashed into view. Those other names are those belonging to humble persons here and there whom these proud aristocrats of occultism thought unworthy of a moment's notice.

What seems to me either a printer's error or a genuine mistake in Mr. Sinnett's article is on page 26, where he says: "will be knowledge generally diffused throughout the *cultured classes.*" The italics are mine. No greater error could seem possible. The cultured classes are perfectly worthless, as a whole, to the Master-builders of the Lodge. They are good in the place they have, but they represent the "established order" and the acme of selfishness. Substitute *masses* for *cultured classes,* and you will come nearer the truth. Not the cultured but the ignorant masses have kept alive the belief in the occult and the psychic now fanned into flame once more. Had we trusted to the cultured the small ember would long ago have been extinguished. We may drag in the cultured, but it will be but to have a languid and unenthusiastic interest.

We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the grow-

ing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development; it is the White Lodge. The Black would fain have all the psychic powers full flower now, because in our wicked, mean, hypocritical, and money-getting people they would soon wreck the race. This idea may seem strange, but for those who will believe my unsupported word I say it is the Master's saying.

—WILLIAM Q. JUDGE

LIMITLESS HISTORY

The possibility of rising to a comprehension of a system of co-ordination so far outreaching in time and space all reach of human observations, is a circumstance which signalizes the power of man to transcend the limitations of changing and inconsistent matter, and assert his superiority over all unstable and perishable forms of being. *There is a method in the succession of events,* and in the relation of co-existent things, which the mind of man seizes hold of; and by means of this as a clue, he runs back or forward over aeons of material history of which human experience can never testify. Events germinate and unfold. They have a past which is connected with their present, and we feel a well-justified confidence that a future is appointed which will be similarly connected with the present and the past. This continuity and unity of history repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us the grounds for the generalization of two laws which are truly *principles of scientific divination,* by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of evolution, or, to phrase it for our purpose, *the law of correlated successiveness or organized history in the individual,* illustrated in the changing phrases of every single maturing system of results. . . . These thoughts summon into our immediate presence the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and lift it up toward a sublime apprehension of the Supreme Intelligence whose dwelling place is eternity.

—ALEXANDER WINCHELL

SHALL WE TEACH CLAIRVOYANCE?

A Note of Warning

MY attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practise given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practise.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

NOTE.—This article first appeared in the *Path*, December, 1890, and was last reprinted in THEOSOPHY 38:548.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another, that which is known to occultists as the positive side of sound; another, to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita.*

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can com-

bine them all so as to arrive at true clear-perception. In the simple act described almost all the centers of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us now-a-days among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success in these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to "sit for development." Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of "the spirits." But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wisp images.

"But *what*," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practise altruism.

WILLIAM Q. JUDGE

letters • questions • comment

The quality of creativity has received much attention in recent years. It is considered desirable that children's education develop it, and that the lives of adults include it. Certainly it seems that creativity should be a natural part of our experience. Why, then, is there so little produced, in our times, of an artistic nature that seems noteworthy?

In her article "Genius," H.P.B. says that the "substance of this entity, to say nothing of its *essence,* and the presence of both, manifests itself according to the organism of the person it informs." She goes on to point out that its source is in the highest aspect of thinking man, and that its potentiality, therefore, though it may be rare in its manifestations, is shared by all men, whatever their station in life. She says:

> It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle. This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The Egos of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn the result of Karma.

Then, we should ask, What determines creation of the kind of "shell" best suited to "transmit and give expression to the light of the real, *Inner* man"?, Why are such persons so rare?

One thing that distinguishes true from artificial genius, accord-

ing to H.P.B.'s article, is that true, innate genius is the culmination of "certain aptitudes," cultivated "throughout a long series of past incarnations." It does not originate, as "artificial" genius does, in long study and training. What, then, are these "aptitudes"—capable of embodying true genius? For one thing, the disciplines which enable them to flower must be those which liberate rather than restrict. *The Voice of the Silence* perhaps speaks of such disciplines in describing the Paramitas, or "six transcendental virtues"; and Socrates taught that virtue is simply what is good for the soul. That the disciplines now common seldom serve creativity may be due to the fact that our education has for centuries aimed at cultivating competitive skill in passing examinations and in producing "an organized army of *educated* and speculative intellects of the minority of men, trained against the hosts of the ignorant, simple-minded masses doomed to be vampirized, lived and sat upon by their intellectually stronger brethren." This was H.P.B.'s comment in *The Key to Theosophy,* and it seems to be still largely true. On the other hand, the kind of education that would encourage originality, and even true genius, is quite possible and sometimes provided by individual teachers. Elsewhere in the *Key,* H.P.B. describes this kind of education:

> Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish.*

The practice of the Paramitas—such qualities as charity, patience, harmony in word and act, the dauntless pursuit of truth—would certainly provide a favorable environment for the expression of innate knowledge. But great works of art demand great personal effort, and are intimately connected with the awakening of higher Manas on this plane. Thus great works of art have the power to move men to see enlarged meaning in their own lives, and then to perceive that a larger meaning exists in the lives of others as well, giving "the virtues" a much more than personal excellence. And

the genius that would afford guidelines for future cycles of development by giving visibility to actual stepping stones, must be the fruition of ages of self-discipline. The perfection of this exceptional kind of creativity, though potential in all men, is hardly a common achievement at our present stage of development. It involves the transformation of the intuitions gleaned from individual experience into terms of principles applicable to all men. As H.P.B. points out, examples are few:

> . . . original and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric, though always *sui generis;* and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Another passage in "Genius" suggests that such attainments require refinement of all the various orders of intelligence which meet and mingle in the human being:

> Occultism teaches that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius,* in one or another direction.

PLANETARY INFLUENCES

THE philosophy of Theosophy covers all things in manifestation and points out the relations of each thing to every other. Our personal purview extends over our own interests, over our religion, or our system of thought, or our ideas; and moving along those lines within narrow limits, we finally reach the place where we are living entirely for ourselves, making use of all the efforts, thoughts, and ideas of others solely that we, ourselves, may benefit by them. We need to raise our eyes and our minds to the greater view of what the great universe itself is.

This Earth is a planet, as we all know. But there are also other planets quite as likely to be inhabited as is this planet. So, too, this solar system of ours is but one of innumerable solar systems in the universe. All are parts of the vast whole; all are consequently related. There was a time when the knowledge of these relationships existed—when they were taught in the ancient temples as part of the Great Initiation. That was the true Astrology, but not the Astrology of the present day, which has lost the ancient knowledge just as the true meaning of religion has become lost in the course of time. And just as there are some sorry remnants of religious knowledge in the world today, so the remnants of astrological knowledge are almost entirely applied to the personality in physical life, considering with chart and table effects of planetary influence merely upon the physical affairs of men. The physical is but one line of effect, and the only line, if we believe planets to be mere physical embodiments. But there are other sides to the nature of planets, and these we must understand, if we are to get any true idea of planetary influence.

All beings and all forms of every kind are constituted of many different "principles." For instance, connected with man himself there is his body; there is the mind that he uses; there are powers which he exercises; and there is himself—the perceiver, the knower, the experiencer, who through his mind, his powers, his body, learns. It is apparent, then, that there are other departments of our body than the physical to be affected by any influence; and, if there is a

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NOTE.—This article is the stenographic report of a talk by Robert Crosbie, last published in THEOSOPHY 40:399.

physical effect of planetary influence, as there must of necessity be, we shall have to inquire also into its effect upon *all* these departments of our nature.

Not only is man constituted of seven distinct principles, but also all planets are septenary in their natures. There is a spiritual "something," a psychic "something," an intellectual "something," an astral "something," and a physical "something," in every planet. Planets are not merely physical things, any more than we as human beings are merely bodies. There are beings of various classes which constitute the planet and its inhabitants, just as this planet is constituted of the various beings belonging to the four kingdoms, from which it derives its own peculiar influence. Let us, then, consider something of the nature of these planets with which we are most intimately connected, if we would gain any idea as to the real meaning of planetary influence.

The Sun is the life-giver of our particular solar system. The Sun shines on all the planets, but the effects received differ for each planet according to the conditions presented. The Sun is the central store of our system and the focus for physical life, but it has also other constituents which apply to our intellectual or psychic, astral and spiritual constituents. At one and the same time, we might say that it is the giver of life physical and life spiritual, if we understand that we are not speaking of the mere physical Sun, which is, correspondentially, just what our bodies are, only that principle of it which we perceive objectively. Yet all the other principles are there, their influence flowing out upon us; from them we get whatever we are able to take. So we see there is not only a direct influence of the Sun on the Earth itself, but also upon us as peoples of it.

The Moon, the nearest planet to us, influences us physically, astrally and psychically, for of like nature are the forces in the Moon. Even the phases of the Moon have their particular influence upon us, as noted in the case of "lunatics," who are rendered more insane at certain phases. The Moon's influence is observable also in the lower kingdoms—the mineral, the vegetable, and the animal, as well as on ourselves—self-conscious beings.

Other planets still nearer to the Sun, as Mercury, for example, have still greater influence. Mercury receives seven times as much light from the Sun as the Earth, and has seven times as much—other things. Venus, standing next in order of nearness to the Sun, receives twice the light that Earth receives and also shines by her own

light. It is not a wise conclusion of our scientists that because any given planet is nearer the Sun than we are its climate and conditions would make the sustaining of life thereon impossible. Life always adjusts itself to whatever conditions exist. Hence, bodies and ideas connected with the state of matter due to the nearness of the Sun would exactly fit those existing conditions. Thus we may look upon the various planets as brothers of our own—members of one great humanity scattered in different portions of the great universe—belonging to the same family, and only working under different conditions. All have their effects upon us, the influence of one planet predominating over another in accord with the angle of position. Some planets are beneficial in their influence; others are called malevolent in their effects upon man. But WE stand as individuals in the midst of a great mass of beings in every direction in our solar system and beyond—all moving in the same direction, all springing from the same Source—however much the *path* of each humanity and of each individual differs—the Source and Goal the same for all.

We are influenced by other planets just as we are influenced by other people in our daily walks in life. What is it that causes others to influence us against our own good will, our own right perceptions? Nothing but our mistaken ideas as to what we are, and our suppositions that we can be thus affected—our attitude towards ideas, towards people, towards things, towards life in general. We think that conditions and circumstances bring us to whatever state we are in. That is not true. It is not the conditions nor the circumstances, but the attitude we hold toward them, which matters; the true attitude held with regard to our own natures gives us the power to withstand any influence whatever. According to our attitude, and according to our understanding that all things material and physical evolve from and are ruled by the spiritual, will we—the real Thinkers—receive the effect of any planet. Neither good nor evil can come to us unless there is good or evil within ourselves. If we are good, no evil can touch us. If we are evil, then for the time no good can touch us. All states are within ourselves, as we ought to understand by seeing that one gets good effects and another bad effects from precisely the same set of circumstances. So, we are not the victims of circumstances save as we make ourselves the victims.

A true understanding of planetary influence would involve an absolute realization of man's nature in all his constituents, in every principle and every element, which are those of the solar system to

which he belongs. Each one of us is a copy of the great universe. Each one of us is connected with every class of beings. We have within us every form of consciousness and every state of substance, and if we understand ourselves, we can move in accord with all the rest, every influence coming our way, or even perceptible to us, only an aid by which we may do good to others. Then we shall be neither oppressed nor elevated by any influence; we can be repressed or oppressed only by our own erroneous thought, will, feelings and actions. We have established a daily tabernacle which has its peculiarities, but it is our own establishing—built by our own thoughts and doings and by no one else's. It was not imposed upon us by any "Being," nor, in fact, was it necessary, except as we were ignorant, and effects flowed through our ignorance. Now, we can either *learn,* or maintain the condition through continued ignorance.

Being at any given time or place subject to certain beneficial or malevolent influences, being born as persons at a certain time and place, under certain conjunctions of the planets are only fulfillments of Karmic law. We could not have come through any "holes in the sky" except those we had made for ourselves; we could not have made a place of entrance at certain conjunctions of the planets, except the conditions for us were there at that time and at no other time. Planetary influences express our *tendencies,* yes; but there is no "God" above to compel us, and there is no possibility of our being pushed into the following of certain wrong tendencies unless we want to be pushed. If we have made up our minds not to be so influenced, then we cannot be. We simply do not follow those tendencies in ourselves which we have discovered to be wrong, and so, we make another kind of birth possible.

So-called astrological prognostications of the present day relate chiefly to the body and its environment, and on that basis people seek only for good, try to dodge sickness and evil. On the basis of our own true natures we should not seek for good, nor even to *be* good. We should seek to *do* good, and then, we can see we *are* good. We are not trying for any reward, but trying only to make ourselves efficient ministers of good to others. So, we do not have to avoid evil because we are not creating evil. Wherever and whenever we give forth evil we receive the effects of evil; whenever and wherever we give forth good we receive the effects of good. Each one is absolutely and unconditionally responsible for the condition in which he finds himself. To blame planetary influences for this or that con-

dition is as foolish as to blame the water for drowning a man whose own carelessness, and not the water, was responsible for the drowning. But the same laws govern other planets as ours, and we do make of ourselves magnets which draw to ourselves like things in operation at any given time anywhere. If we are subject to despondency in ourselves, for instance, we shall certainly receive all the effects that despondent conditions anywhere put upon us. This is the nature of our interdependence and interrelation with every other being in our solar system.

It remains for man to see and *realize* that he has within him all the elements of the great ocean of Life. It remains for him, in that realization, to *act* as one who understands all the rest, and who sends out benefit in every direction for those knowing still less than he does.

The Cycle of Existence

The most primitive of these [cardinal doctrines of mysticism] is Reincarnation (palingenesis). . . . This life, which is perpetually renewed, is reborn out of that opposite state called "death," into which, at the other end of its arc, it passes again. In this idea of Reincarnation . . . we have the first conception of a cycle of existence, a Wheel of Life, divided into two hemicycles of light and darkness, through which the one life, or soul, continuously revolves. . . .

Caught in the Wheel of Time, the soul, preserving its individual identity, passes through all shapes of life. This implies that man's soul is not "human"; human life is only one of the shapes it passes through. Its substance is divine and immutable, and it is the same substance as all other souls in the world. In this sense, the unity of all life is maintained; but, on the other hand, each soul is an atomic individual, which persists throughout its . . . cycle of reincarnations.

—Francis M. Cornford

HYPOCRISY OR IGNORANCE

THERE are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who, having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow-members or to outsiders as if the goal of renunciation and universal knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptation and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we hear a theosophist say that he could see his children, wife, or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being over-dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called *Kama* —the desires and feelings—we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that theosophy as well as all ethical systems demands that the being who has conscience and will, such as are found in man, shall control this principle of *Kama* and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings which one has to control. If any theosophical book deals with this subject it is the *Bhagavad Gita,* and in that Krishna is constantly engaged in enforcing the doctrine that

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NOTE.—This article by Mr. Judge was first printed in the *Path* for December, 1891.

all the emotions are to be controlled, that one is not to grieve over the inevitable—such as death—nor to be unduly elated at success, nor to be cast down by failure, but to maintain an equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out of the inner man an integral part of himself.

But, unlike most other systems of ethics, theosophy is scientific as well, and this science is not attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of theosophy, beginning and ending with universal brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch over all faults of mind and speech, that in time an actual change is produced in the material person, as well as in the immaterial one within who is the mediator or way between the purely corporeal lower man and his Higher divine self. This change, it is very obvious, cannot come about at once nor in the course of years of effort.

The charge of pretension and ignorance is more grave still in the case of those theosophists guilty of the fault, who happen to believe—as so many do—that even in those disciples whose duties in the world are *nil* from the very beginning, and who have devoted themselves to self-renunciation and self-study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable.

It seems to be time, then, that no theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

—Eusebio Urban

on the lookout

Dilemma of the Age

Exploring New Ethics for Survival, a recent book by Garrett Hardin, is reviewed by G. M. Woodwell in *Science* (Dec. 15, 1972). One of the best things about the book, according to the reviewer, is its discussion of the "major dilemma" facing the twentieth century: whether to meet the present environmental crisis by continuing to fumble along with only fragmentary insights, or to make a serious attempt to organize the limited resources of the earth—which would require extensive regulation of resources, and perhaps even of population. Dr. Hardin, the *Science* writer says, compares the earth's natural resources—the air, fresh waters, and oceans—to the public grazing lands of former times, held in common, but used for pasturing privately owned livestock. The reviewer continues:

> As long as the commons were large and grazing pressure small, the system worked. As herds increased, the commons became overgrazed and the system began to fail. Failure was inherent: Profits from any addition to a herd accrued solely to the owner, while losses from overgrazing were shared among all the users. A herdsman who used restraint in expanding his herd found himself doubly penalized, for he not only gained nothing further from his own herd but he suffered the losses from overgrazing imposed on him by his neighbors who expanded their herds. . . .
>
> Appeals to altruism in exploiting the commons are futile; there will always be at least one who will not heed the common good: one person, one company, one state.

Transfer of Poverty

Therefore, Dr. Hardin favors regulation, and a change from "the single-track approaches of Newton to a Darwinian recognition that the world is a single system." He adds that "a civilization that can put men on the moon cannot necessarily solve the problems of poverty, urban decay, and crime . . ." The reviewer illustrates:

> Slum clearance is no cure for poverty in cities. The people

> of the cleared slum do not dwell in the new buildings. They have been dispersed, their community disrupted, and their problems aggravated. The new buildings please the eye; "something" has been "done" in a Newtonian tradition to satisfy politicians and do-gooders, but the poverty remains, transferred elsewhere with a new increment of crime and chaos. Real solutions are not simple, requiring as they do fundamental changes in the system that generates poverty.

Problem of Regulation

It is natural enough for Dr. Hardin to conclude that "regulation" is unavoidable, nor is there any point in denying it. But a serious approach to the problem of regulation would prove far more difficult than the determination of appropriate measures for environmental preservation. Regulation, after all, is not an "ethical" solution but an administrative or bureaucratic remedy. And if there is anything to be learned from the researches of public-spirited investigators like Ralph Nader, it is that bureaucratic remedies or controls work very poorly in areas where no real public support exists for the changes or reforms that have been instituted by law. To politicalize a problem does not solve it, and the "fundamental changes in the system that generates poverty"—and waste and pollution—which are said to be necessary by the reviewer can hardly be expected from the government. Government is responsive only to authentic changes in the public will or demand.

So, while regulation of the use of the resources of the planet is no doubt necessary and will be attempted, the success of all such measures will depend upon the spread of a deeper understanding of man's relations to the planet and his obligations to the rest of natural life. Students of Theosophy have been doing what they can to contribute to that understanding for very nearly a hundred years.

The Law of Synergy

Some years ago Buckminster Fuller challenged the view that the relationships of man and nature can be wholly governed according to analytical prediction. Expounding a system he called Energetic-synergetic Geometry, he defined synergy as the fact that, while the behavior of units considered individually may be determinable, their action in whole systems cannot be anticipated from the behavior of any of the parts. The operation of law, he implies, is not limited to what we can learn about subordinate mechanisms. *Wholes* have their own laws. Mr. Fuller says further:

> What is more startling is the fact that no scientists have the slightest idea why masses attract one another. The a priori is utter mystery. Universe apparently omni-synergic,—no single part or experience will ever be able to explain the behavior of the whole. The more experience one has, the more opportunity there is to discover the synergetic effects, such, for instance, as to be able to discern a generalized principle. Then discovery of a plurality of generalized principles permits the discovery of their complex interactions. The synergetic effect produced by the interaction of the known family of generalized principles is probably what is spoken of as Wisdom.

Synergistic Societies

Applied to human societies, this suggests that regulation, to be constructive in human terms, must also be education, and that education, even for survival, must consist in more than a circulation of statutes. In other words, regulation ought not to be conceived primarily in terms of *preventing* people from doing things harmful to others; as a successful holistic enterprise, regulation will depend upon awareness of the laws of the great organism of all life.

Ruth Benedict, applying the idea of synergy to social situations, concluded from research among primitive peoples that societies with high synergy value individual motivations which are not aggressive and in harmony with the interests of the whole group. Some American Indian tribes, for instance, have rituals in which the prowess of the individual hunter is most honorably demonstrated in his capacity to relieve the misfortunes of less advantaged members of the tribe.

Distributive Karma

The task of modern man might be thought of as discovering how to bring about a "high synergy" society through self-conscious acts, external regulation being but their lowest application. Controls would then be educational rather than punitive in effect. This approach to public problems seems suggested by H.P.B.'s discussion of distributive Karma in relation to the problems of poverty in *The Key to Theosophy*. She says:

> It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an

occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part.

When it was said that some problems seem too large and too complex for any solution, H.P.B. replied:

> What right have we to think so while one-half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support.

Not Yet Attempted

In a recent essay on "The Meaning of Wealth" (*World,* Jan. 30), Buckminster Fuller proposes that we think of wealth in terms which are consistent with both modern technological capabilities and "high synergy":

> All our thinking up to now has been relevant to yesterday's conditions, when men were widely separated and the bigger man was the stronger, controlling tightly his land and his property. Today, very suddenly, there is no more logic in talking of such sovereignty. This fact must be faced: There is no longer logic in employing an economic accounting system based on the era of agriculture. Still, all our accounting is geared to agricultural failures, great droughts and famines, real failures of life. This persists in spite of the fact that today it is technically feasible to take care of all humanity at higher standards of living than any man has yet dreamt of, and this without any further inventions at all.
>
> But we are so tied to yesterday's ways of accounting, so limited by our concept of local sovereignty, that even as we are producing annually twice the amount of food necessary to support all humanity, we have more than half of humanity dying prematurely of starvation. This is the kind of problem we must solve, or it's all over for everybody.

"Metaphysical" Wealth

Mr. Fuller reminds his readers that human ingenuity is a kind of wealth which we have hardly recognized: "At present there is no entry in the world's bookkeeping to account for the metaphysical inputs; the present system accounts only for the physical, only for property." He continues:

> Wealth consists of two ingredients: (1) the physical; (2) the

> metaphysical. Physicists have discovered that all physical experiences are reducible to two fundamental phases, as matter and as radiation, each of which can be converted into the other. Physics finds no evidence that energy can be created or lost. The modern astrophysicist sees the universe itself as the minimum perpetually self-regenerating system. The energy component of wealth is therefore inexhaustible. The other component of wealth, the metaphysical, is popularly identified as "know-how"; It is the intellectual input. Only intellect sees the need to rearrange the environmental constituents in a way that will take care of more lives for more days, in contrast to the instincts of the brain, which say, "Look out for yourself and yours, and never mind the strangers."

Higher Mind at Work

"It follows," Fuller says, "that every time we employ energy intelligently to do work, we increase man's capability to take care of more lives." So there is a sense in which the gaining of knowledge is, at the intellectual level, as indestructible a force as energy on the physical level:

> Every time man makes an experiment, he always, and can only, learn more; he can't learn less. Knowledge is an inherently irreversible process of discovering what is not true as well as what is true, and all the evermore refining truths integrate synergetically to inspire the ever-wiser use of the ever-increasing knowledge.

The workability of these statements seems to depend on the extent to which the "learners" have consciously relinquished attachment for what is "not true," and are committed to the application of what they find to be true. Then, a better life would become an expression of man's creative potential while its regulation would become a matter of natural law.

Land-Sharing in India

A practical example of how intelligently employed energy increases man's capacity instead of using it up—or even changes it into other forms—is given in the January *Natural History,* in Curtis P. Hartman's account of Vinoba Bhave's gram-dan movement. Moved by Bhave's teachings of the obligation of each villager to help his neighbor, the farmers of many rural villages although torn by religious and caste dissensions and threatened with famine, have deeded their land to the village under land right agreements which provide land for each family and economic solvency for the whole

village. Since the movement has no political or religious affiliations, villagers turn to the teachings of Bhave, whom they revere as a living saint, for guidance in solving difficulties. More than 150,000 villages have pledged themselves to the ideal of an integrated and self-sufficient community.

No More Landless Farmers

Mr. Hartman describes how the arrangement operates through cooperative action:

> The actual operation of the gram-dan process is relatively simple. Each landowner agrees to turn legal title to his property over to the village as a whole. Twenty per cent of this land is leased, rent free and in perpetuity, to all landless members of the village. The remaining eighty per cent of the land is leased back, on the same terms, to the original donor. Each villager then agrees to give one-thirtieth of his yearly income (the equivalent of one day a month's intake) in cash, produce, or labor to a central fund. All villagers become members of a council, which by near-unanimous consent makes all community decisions.
>
> As soon as implementation begins, the problem of landlessness disappears; with the distribution of twenty per cent of all lands, each family is assured of at least a small plot. And large landholders rarely feel threatened. If a man owns ten acres before *gram-dan*, for example, he will still retain the use of eight acres after the conversion. Although he cannot sell the land without the approval of the village council, the all-important farming rights remain with the original owner and his heirs. The stipulation against sale insures that legal title, as well as farming rights, stays in the village rather than going to an urban moneylender. In most cases the existence of the central fund makes the sale of any land unnecessary. The collection of one-thirtieth of each villager's yearly income or produce guarantees that a community will have a capital base.

Conscious Synergy

A different kind of community life is described by Marty Jezer in an article titled "Psychic Farming" (*Saturday Review*, Jan. 20). In a rural American commune in which the members, though accepting responsibility for its maintenance, had to discover individually the numerous ways in which responsibility can be assumed by each one, a great deal of energy has been generated in behalf of the community. After the many tribulations of the first few years, Mr. Jezer reflects:

> The past two years have been so good that I often fear something must be amiss in our lives; happiness isn't supposed to come

this easily. We have all become aware of what needs to be done. So someone is always around to do it. Rarely does anyone feel a need to have to do something. We're not yet renaissance men or women skilled in many crafts, though that is a goal. But specialization is breaking down. Those of us who know the woods by their trees have come to understand their magic, and those who understand best that the woods are magic also know now that the woods are made up of maple, beech, and ash.

Fields Within Fields

The *Arizona Republic* (Dec. 31, 1972) notes that many scientists throughout the world acknowledge that the "biological clocks" which govern the life cycles of living beings on earth are attuned to the movements of the planets as well. The National Aeronautics and Space Administration has said that planetary rhythms also influence human behavior. The *Republic* report continues:

> The mechanism of this influence, they indicated, is a resonance between the alpha waves of the human brain and the fundamental pitch of the earth's geomagnetic field which pulses in accord with changing planetary positions.
>
> In other words, human brain waves respond to changes in the magnetic field which surrounds the whole earth. And this field, in turn, responds to changes in the positions of the planets.

Members of the Cosmos

The effect of cosmic rhythms, they found, extends throughout nature, including the most minute movements in the human organism:

> Physicist Daniel Cohen in Chicago measured the electromagnetic fields created by flexing human muscles, and reported that is was one five-hundred millionth part as strong as the magnetic field around the earth. It is known that electromagnetic fields interact and that a change in a strong field—the earth's geomagnetic field—could predictably be reflected in a change within the lesser field generated by human muscles.
>
> Similarly, biophysicist Robert O. Becker of New York State University has noted that each human body has its own electromagnetic field which interacts with the earth's field. He suggests that there is "a general relationship of some kind between the whole of the human species and the whole of the electromagnetic phenomenon that engages the sun, other stars, and the galaxies."

Sun and Man

Dr. Becker has noted a relationship between sunspot activity and

the number of admissions to psychiatric hospitals; a Japanese scientist has found that sunspots correspond to changes in human blood serum. The *Republic* observes: "Apparently sun spots cause changes in the magnetic field around the earth and these in turn cause changes in the electromagnetic field surrounding individual humans."

What H.P.B. says in *The Secret Doctrine* about the relationship of the sun to earth and the other planets suggests that what scientists now perceive as subtle interactions between bodies are the effects of intelligent life present throughout the universe. Her statements also indicate that the heavenly bodies, and the earth itself, qualify as living organisms as much as the inhabitants of our own globe. In Vol. I, p. 541 (*Commentary*), we find—

> The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .

The Solar Cycle

H.P.B. expands on this by saying—

> There is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. . . .
>
> The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours. The dark region is *not* due "to the absorption exerted by the vapours issuing from the bosom of the sun and interposed between the observer and the photosphere," as Father Secchi would have it (*Le Soleil II.*, 184), nor are the spots formed "by the matter (heated gaseous matter) which the irruption projects upon the solar disc" (ibid). It is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood.

Song of the Earth

Dr. Lewis Thomas, dean of the Yale University School of Medicine, writes in *Harper's* for February of the possibilities suggested by the new science of bioacoustics. He says that underlying all the familiar sounds—the noises and seemingly meaningless chatter engaged in by the kingdoms in nature below man, as well as by man himself—there is "a continual music." He does not assign particular "meaning" to this discovery, but his reflections are suggestive. He notes, for example, the orienting function of sound for bats, then observes:

> With such a system for the equivalent of glancing around, they must live in a world of ultrasonic bat-sound, most of it with an industrial, machinery sound. Still, they communicate with each other as well, by clicks and high-pitched greetings. Moreover, they have been heard to produce, while hanging at rest upside down in the depths of woods, strange, solitary, and lovely bell-like notes.

Dr. Thomas finds this generation of music ubiquitous in nature. His musings on its origins include notice of the close relationship between music and mathematics:

> If, as I believe, the urge to make a kind of music is as much a characteristic of biology as our other fundamental functions, there ought to be an explanation for it. Having none at hand, I am free to make one up. The rhythmic sounds might be the recapitulation of something else—an earlier memory, a score for the transformation of inanimate, random matter in chaos into the improbable, ordered dance of living forms.

Molecular Flow

He goes on to suggest that rhythmic sound might even have something to do with the creation of universes:

> Morowitz has recently presented the case, in thermodynamic terms, for the hypothesis that a steady flow of energy from the inexhaustible source of the sun to the unfillable sink of outer space, by way of the earth, is mathematically destined to cause the organization of matter into an increasingly ordered state. The resulting balancing act involves a ceaseless clustering of bonded atoms into molecules of higher and higher complexity, and the emergence of cycles for the storage and release of energy. In a nonequilibrium steady state, which is postulated, the solar energy would not just flow to the earth and radiate away; it is thermodynamically inevitable that it must rearrange matter into symmetry, away from probability, against entropy, lifting it, so to speak, into a constantly changing condition of rearrangement

and molecular ornamentation. In such a system, the outcome is a chancy kind of order, always on the verge of descending into chaos, held taut against probability by the unremitting, constant surge of energy from the sun.

"Music of the Spheres"?

Dr. Thomas wonders if one of these transformations of cosmic matter in mathematical patterns might have been the origin of the "continual music" of man and beast:

> If there were to be sounds to represent this process, they would have the arrangement of the Brandenburg Concertos for my ear, but I am open to wonder whether the same events are recalled by the rhythms of insects, the long, pulsing runs of birdsong, the descants of whales, the modulated vibrations of a million locusts in migration, the tympany of gorilla breasts, termite heads, drumfish bladders. A "grand canonical ensemble" is, oddly enough, the proper term for a quantitative model system in thermodynamics, borrowed from music by way of mathematics. Borrowed back again, provided with notation, it would do for what I have in mind.

H. P. Blavatsky shows in *The Secret Doctrine* that the philosophy and science of the ancients affirmed the connection between music and mathematics in producing the manifested world—and that this connection still exists. She says (I, 431-32):

> Aditi-Vâch is the female *Logos,* or the "word," *Verbum;* and Sephira in the Kabala is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, and Sound, and Ether, showing how well-informed were the ancients both in physical science (as now known to the moderns), and as to the birth of that science in the Spiritual and Astral spheres . . .
>
> Vâch, Shekinah, or the "music of the spheres" of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world—the Hindu, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* (chief) and three (lesser) aspects or *seven* in all, as in Esotericism. The *para* form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNIZABLE; when transferred into the ideation of the Logos, or its latent *light,* it is called *pasyanti,* and when it becomes that light *expressed,* it is *madhyama.*

Sound Calls Forth the World

She also says (I, 433):

> . . . Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and "Source of Harmony." We say this Deity was the

> *Logos,* not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number.* And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music,* held as the four divisions of Mathematics. Again, this explains why the Pythagoreans asserted that the doctrine of Numbers—the chief of all in Esotericism—had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion "and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving." (*Censorinus.*)

Responsibility for Health

A recent series of articles in the *Los Angeles Times* (Nov. 26-29, 1972) reports on megavitamin therapy. Developed by Dr. Linus Pauling, it is a relatively new method of treating mental illnesses, notably schizophrenia and alcoholism. It is not primarily aimed at correcting the symptoms of specific diseases, but at discovering and and restoring the intricate biochemical balances that maintain physical and mental functions. This places primary responsibility for health on the individual rather than on the doctor. For if the cause lies in ignorant or indulgent behavior, the correction lies with the individual. The key is proper nutrition, rather than more powerful drugs.

One supporter of this view, a New York psychiatrist, Dr. Harvey Ross, expects this approach to replace deep psychoanalysis as more and more illnesses are found to respond to the correction of organic imbalances. Dr. Ross believes, according to the *Times,* that the major problem of American medicine is that it is not preventive in approach, and that if medical men interested themselves in nutrition, they could make a significant contribution to mental health. Even though improvements in this method of treatment are to be expected, the present findings indicate the interdependence of organic and psychological processes, and that sensible diet supporting mental health is a natural part of personal responsibility.